



## ***Tawheed in the Glorious Qur'an***

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Duroos minal Qur'aan al-Kareem

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بسم الله الرحمن الرحيم

### **The Importance of Tawheed and the Punishment for the Abandonment of it.**

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One may say, and it has been said, what is it with you people always concerning yourselves with Tawheed and increasing your Da'wah to it. And you do not deal with condition of the Muslims in our present time, in which they are being killed and made homeless on the earth. And the Kaafir countries are hunting them in every place on the earth.

So we say, and with Allah is Success:

Tawheed is the foundation upon which this true Religion has been built, so concern with it is concern with the foundation. And if we reflect upon the Qur'aan, we will find that it has explained Tawheed completely. To the point that we do not pass a Soorah from the Soorahs of the Qur'aan except that it deals with the topic of Tawheed, and a declaration for it and prohibition for its opposite (Shirk). And the Imaam Ibnul-Qayyim (rahimahullaah) had acknowledged that the Qur'aan in its entirety deals with Tawheed, because it is either informing us about Allaah and His names and Attributes, and this is the Tawheed of knowledge, which is called *Tawheedur-Ruboobiyyah* (the Oneness of Allaah's Lordship). Or it is an order to worship Allaah, alone, with no partners, and a forbiddance of Shirk, and this is Tawheed of action, which is called *Tawheedul-Uloohiyyah* (*Tawheedul-Ibaadah*, Oneness of Allaah's Worship), which has been demanded from us. Or it is an order to obey Allah and His Messenger (sallallaahu alaihi wasallam) and a prohibition of disobeying them, and this from the rights of Tawheed and from that that completes it. Or it tells us about what Allaah has prepared for the monotheists from comfort and success and victory in this world and the hereafter. Or it informs us about how Allaah has afflicted the polytheists with exemplary punishment in this life and what has been prepared for them in the hereafter from everlasting punishment and eternal existence in the hell fire. And the first is for the one who has established Tawheed while the second is for the one who has ignored it.

So then it is established that all of the Qur'aan revolves around *Tawheed*. And if you were to look closely to those Soorahs that were revealed in Makkah, you would find most of them are concerning Tawheed, because the Prophet

(sallallaahu alaihi wasallam) remained in Makkah for thirteen years calling to Tawheed and forbidding Shirk. Most of the commandments (Faraa'id) from Zakaat and fasting and Hajj and other than that from Halaal and Haraam and matters of conduct and behavior were not revealed until after Hijrah to al-Madeenah. The exception being the Salaat, which was obligated on the night of Mi'raaj, when he was raised to the heavens but even this was only a little time before Hijrah. And because of this, most of the Soorahs that were revealed in Makkah before Hijrah, all of them are concerning matters of Tawheed, and this proves the importance of Tawheed. And the commandments were not revealed until Tawheed had been established and deeply rooted in the souls, and the correct 'Aqeedah (beliefs) made clear, because actions are not correct except with Tawheed, and they are not established except upon Tawheed.

And the Qur'aan has made it clear that the first thing the Messengers of Allaah (sallallaahu alaihi wasallam) started their call with before anything else was Tawheed.

Allaah has said

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا  
الَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

*“And verily, We have sent among every Ummah a Messenger, “Worship Allaah (alone) and avoid Taaghoot (false deities).” (Soorah Nahl 16:36)*

And He said,

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا  
أَنَا فَاعْبُدُونِ

*“And We did not send any Messenger before you (O Muhammad) but We inspired him (saying): There is none that has the right to be worshipped except I, so worship Me.” (Soorah Anbiyaa' 21:25)*

And every Prophet said to his people,

يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ

*“O my people, worship Allaah! You have no other God but Him.”*  
(Soorah A'raaf: 59)

This was the condition of the Messengers in starting their call with Tawheed.

And the same is the case with the Messengers from the callers to Islaam and the righteous. The first thing that they give importance to is Tawheed, because any Da'wah (call) that does not stand on Tawheed will be a fruitless call, and it will not attain its goals, and it will not have an outcome. Every Da'wah that sidelines Tawheed and does not concern itself with it, then verily that Da'wah will be hopeless in attaining an outcome. And this is something that is witnessed and known.

And every Da'wah that focuses on Tawheed will be successful with the permission of Allaah; it will bear fruit and prove to be beneficial for the masses. And this is something that is known historically.

And we do not ignore the condition of the Muslims rather we give it importance. And we help them and try to remove harm from them in any way possible. It is not easy upon us that the Muslims are being killed and made homeless. But dealing with the affairs of the Muslims does not mean that we cry or pretend to cry, and that we fill the world with speech and writings, screaming and wailing, because this will not be beneficial in anyway.

The correct cure for the affairs of the Muslims is to firstly find the reasons because of which these punishments have been allowed to befall upon the Muslims. And their enemies have been made rulers over them. What is the reason that the enemy has been given power over the Muslims?

When we look in the Muslim world, we will not find most of those who attach themselves to Islam, holding on to it, except the one that Allaah has mercy upon. Verily they are Muslims by name, so the 'Aqeedah with most of them is missing. They worship other than Allaah; they depend upon the Awliyaa' (friends of Allah) and the righteous, and the graves and tombs. And they do not establish the prayer, or pay the Zakaah, or fast, and they do not establish that which Allah has commanded them with and from that is the gathering of strength for Jihaad against the Kuffaar. This is the condition of many people who attach themselves to Islam. They have neglected their religion so Allaah has neglected them.

And the most important reason for the befalling of these punishments is because they have ignored Tawheed, and have fallen into Shirkul-Akbar (the greater shirk), and they do not stop or reject it. The one who does not deal with Shirk does not reject it either, so much so that they do not see it to be from Shirk! And an explanation to this will follow. So these are the most important reasons for the befalling of these punishments upon the Muslims.

And if they were to adhere to their Religion, and establish their Tawheed and beliefs upon the Qur'aan and the Sunnah, and grab on to the rope of Allaah together and not be divided, what has befallen them would never have befallen them. Allaah the Glorified and Exalted says,

وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ ۚ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ۝  
 الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا  
 بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ

*“Verily, Allaah will help those who help Him (His cause). Truly, Allaah is All Strong, All Mighty. Those who if We give them power in the land, (they) order for the prayers to be established, to pay Zakaat, and the enjoin Ma’roof (what we have been ordered with) and forbid Munkar (what we have been forbidden from).” [Sooratul-Hajj: 40-41]*

So this makes it clear that we will not achieve Allaah’s help for the Muslims until we establish what Allaah has mentioned in this verse and that is: the establishment of Prayer, the paying of Zakaah, the ordering of good and the forbiddance of evil.

And where are these things with the Muslims today? Where is the Prayer with most of the Muslims? And where are the correct beliefs with those who call to Islaam?

Allah the Glorified and Exalted has said,

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي  
 الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي  
 ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا

*“Allaah has promised those among you who believe, and do righteous good deeds, that he certainly will grant them succession to (the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practice their religion that which He has chosen for them (Islaam). And He will indeed give them a safe security after their fear . . .”*

But what is the condition for this promise,

يَعْبُدُونَنِي لَا يُشْرِكْ بِي شَيْئًا

*“They worship Me and do not associate anything with me (in worship)”* (Soorah Noor: 55)

So it was made clear that this succession and peace will not be achieved until its condition is fulfilled, and that condition is the worship of Allaah with no partners, and this is what Tawheed is. So no one will achieve these generous promises except the one who establishes Tawheed by worshiping Allaah with no partners. And the Prayer, and Zakaah, and fasting and all other things that require obedience (to Allaah and His Messenger) fall under the worship of Allaah.

And Allah did not only say worship Me, but He followed that with “not associating anything with Me”. And this is because worship is not beneficial when Shirk is involved. Rather it is a must to avoid Shirk, no matter what type it is, what face it takes, or what it is called. And Shirk is, *“The giving of worship to other than Allaah the Glorified and Exalted.”*

And this is the reason for victory and peace on the earth, the correction of beliefs and actions. And without this, then verily the punishments and catastrophes will befall the one who violates anything from that which Allaah has mentioned from this condition (to worship Him upon Tawheed). And these catastrophes, and the enemy having power over us is because the Muslims have violated this condition, and because of their negligence for their beliefs and their religion, and them being satisfied attachment to Islaam by name only.

### **The Meaning of Tawheed**

So what is this Tawheed that holds this much importance, and this is its place (in Islaam).

It (Tawheed) is taken from *Wah-hada shay*, which means to make something one. And one is the opposite of two or three or anything more than that. So something that is one is independent and alone, something that has no partners. And as for in Islamic legislation, then it means, *“The singling out of Allaah in worship”*, and this means to make all acts of worship for Allaah the Glorified and Exalted.

*“And the religion (worship) will all be for Allaah alone.”* Soorah Anfaal: 39

And the proof is the saying of Allaah:

*“And We have not created the Jinn or mankind except that they worship Me.”* (Soorah Dhaariyaat: 56)

And His saying:

*“Worship Allaah and join none with Him (in worship).”* (Soorah Nisaa': 36)

And His saying:

*“So call you (O Muhammad and the believers) upon Allaah making worship pure for Him, however much the disbelievers may hate it.”* (Soorah Ghaafir: 14)

This is the meaning of Tawheed in the Sharee'ah, the singling out of worship for Allaah and leaving off the worship of everything else except Him.

### **The Categories of Tawheed.**

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*At-Tawheed*: Three categories extracted from the book of Allaah the Glorified and Exalted, and the division of Tawheed has not come by way of opinion, or by way of terminology, but verily it is extracted from the book of Allaah the Glorified and Exalted.

The first category: *Tawheed ar-Rubboobiyyah* and that is the singling out of Allaah the Almighty and Exalted with His actions of creating, and providing, and giving life, and taking life, and the running of the affairs. So a man believes that Allaah by Himself is the Creator, Provider, and Disposer of affairs, the Living that never dies.

The second category: *Tawheed al-Uloohiyyah* and that is the singling out of Allaah for actions of worship which bring us closer to Him, the Glorified and Exalted. And from it is Dua'a, fear, hope, reliance, righteousness, sacrifice, dedication, or other than that from the categories of worship. So it is a must for all forms of worship to be solely for the sake of Allaah and nothing from it should be diverted to other than Him. This is what *Tawheed al-Ibaadah* or *Tawheed al-Uloohiyyah* is. And this is the Tawheed of action and the Tawheed of obedience.

The third category: *Tawheed al-Asmaa was-Sifaat* and that is belief in that which Allaah and His Messenger sallallaahu alaihi wasallam have established for Him from His names and attributes.



These are the categories of Tawheed that have been extracted from the book of Allaah the Exalted and Most High. So all the verses in the Qur'an that speak about the actions of Allaah from creating and providing, and taking and giving life, and the running of the affairs of the Dunya (world) then these verses are concerning Tawheed ar-Rubboobiyyah. And there are many examples of this in the Qur'aan.

Allah the Most High says:

*"Say: Whose is the earth and whosoever is therein? If you know! They will say: Allaah. Say: Will you not then remember? Say: Who is the Lord of the seven heavens and Lord of the Great Throne? They will say: Allaah. Say: Will you not then fear Allaah? Say: In whose hand is the sovereignty of everything? And He protects while against Whom there is no protector, if you know?"* (Surah Mu'minoon: 84-89)

And He the Most High says:

*"Say (O Muhammad): 'Who provides for you from the sky and from the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?'" They will say: 'Allaah.' Say: "Will you not then be afraid of Allaah's Punishment (for setting up rivals in worship with Allaah)?"* (Surah Yunus 10:31)

And this is how every verse is which mentions the creation of the heavens, earth, and the rest of the Makhlooqaat is, and verily these verses are concerning Tawheed ar-Rubboobiyyah.

And every verse that mentions worship: it has an order to worship Allaah and a prohibition of Shirk, then these verses are concerning Tawheed al-Uloohiyyah.

And every verse that mentions the names and attributes of Allaah, then these verses are concerning Tawheed al-Asmaa was-Sifaat.

And all of these three categories are found in the Qur'an, and that is why the scholars say the Tawheed is three categories: Tawheed ar-Rubboobiyyah, Tawheed al-Uloohiyyah, Tawheed al-Asmaa was-Sifaat.

They did not come with this from their own selves, but verily they extracted them from the book of Allaah the Glorious and Most High, and an explanation to this will follow inshaAllah.

### **Tawheed with the People of Rhetoric.**

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There is the one who says: Tawheed is only one category and that is Tawheed ar-Ruboobiyyah, which means to know that Allah is the Creator, Provider, The Ever Living that never dies, to the end of what has come (in the Qur'an and the Sunnah) from the names and attributes of Allaah the Magnificent and Most High. And this is what all the scholars of rhetoric (Kalaam) are upon; those scholars that have built their Aqeedah upon the knowledge of rhetoric. And their beliefs are present, so if you were to read their books, you will not find in it except verification for Tawheed ar-Ruboobiyyah. So anyone who acknowledges it, then he is a Muwahhid, and they do not have with them Tawheed al-Uloohiyyah and Tawheed al-Asmaa was-Sifaat. So because of this they do not consider the worship of graves and the supplication to the dead as Shirk, but verily the likes of them say: This is directed to other than Allaah and it is wrong, but they do not say that it is Shirk.

And some of them say: Verily the ones who supplicate to the dead or the ones who seek help and aid from the graves, they are not Mushrikeen because they do not believe that the dead or the ones they worship create and provide or dispose of affairs with Allaah, and as long as they do not believe that, they will not be considered from the Mushrikeen, and this action of theirs will not be considered as Shirk. But verily they have taken these things as an intercessors and mediators between Allaah and themselves!!

These are their statements as the Mushrikeen used to say before .

*“Surely the religion (i.e. the worship and the obedience) is for Allah only. And those who take Awliyaa' (protectors and helpers) besides Him (say): ‘We worship them only that they may bring us near to Allaah.’”* (Surah Zumr: 3 )

And He the Most High says:

*“And they worship besides Allaah things that hurt them not, nor profit them, and they say: ‘These are our intercessors with Allaah.’”* (Surah Yunus: 18)

And these scholars of rhetoric say: Verily the worship of graves and its attachment with the dead and the seeking of aid from them is not from Shirk, but it is intercession and a request for intercession. And it is the taking of mediators with Allaah, the Most High, and it will never be considered from Shirk until they believe that these things create provide and dispose of the affairs with Allaah.

This is what they declare in their books and in their speech.



And the ones who do deny this affair from them say, this is from that which is wrong. And these ignorant people have fallen into this ignorant action not intentionally but only because of their ignorance.

But most of them do not deny these actions but they say, this is the taking of mediators and intercessors with Allaah, the Magnificent the Most High, and it is not shirk.

And I am not saying on these people something that they themselves do not say, but this is present in their books, which they use to refute the people of Tawheed and protect the people of Shirk. And our affirmation of the names and attributes of Allaah with them is Tashbeeh (likening the Attributes of Allaah to those of the creation), so they deny these names and attributes that Allaah, the Glorious. And these people are the Jahmiyyah<sup>1</sup>, the Mu'atazilah<sup>2</sup>, the Asha'irah<sup>3</sup> and the Maaturediyyah. All of them reject Tawheed of Asmaa was-Sifaat (names and Attributes) considering Allaah too exalted for them, because of their claim that these names and attributes are likening Allaah to His creation.

So Tawheed is limited with them to Tawheed ar-Ruboobiyyah only, and they do not have with them Tawheed al-Uloohiyyah and Tawheed Asmaa was-Sifaat.

And they refute the one who divides Tawheed to three categories, so much so that

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<sup>1</sup> Jahmiyyah: This sect of people came out in the last era of Umawi empire. It belongs to "Jahm bin Safwan" At-Tirmidhi. They deny the Names and Attributes of Allah, similar to the extremists of Murji'ah and Jabariyah.

<sup>2</sup> Mu'atazilah : This sect began at the start of the second century after the Hijrah. It was founded by 'Amr ibn 'Ubayd and Waasil ibn 'Ataa. This sect believes in the negation of Allah's attributes, calling it Tawheed! They believe the Qur'aan to be created, rebellion against the Muslim rulers to be correct and that the Muslims, guilty of major sins, are in a position between Belief and disbelief and that they are destined to be in Hell forever.

<sup>3</sup> Shaikh Ibn al-Uthaimen - (rahimahullaah) - said: "So - for example - the Ash'arees and the Maatooreedees are not considered from Ahl us-Sunnah wal-Jamaa'ah in this particular matter (i.e. concerning the Names and Attributes of Allaah). Rather, they oppose what the Prophe (sallallaahu alaihi wasallam) and his Companions were upon with regards to accepting the Attributes of Allaah - the Most Perfect - upon their haqeeqah (real meaning). This is why, whoever says that Ahl us-Sunnah are three groups: the Salafees, the Ash'arees and the Maatooreedees - then such a person is indeed mistaken. Rather we say: How can all three be considered Ahl us-Sunnah and they differ with each other? What is there after Truth, except misguidance. How can they all be Ahl us-Sunnah, whilst each one of them refutes the other - this is not possible - except if it is possible to reconcile the opposites. There is no doubt however, that one of them is truly Ahl us-Sunnah - but which one? Is it the Ash'arees, the Maatooreedees or the Salafees? Whichever of them agrees with the Sunnah is considered to be Ahl us-Sunnah, whilst whichever of them opposes it is not. So we say: The Salaf are Ahl us-Sunnah wal-Jamaa'ah, and this description cannot be true for anyone else other than them. So how can those who oppose the Sunnah be called Ahl us-Sunnah - this is not possible. How is it possible to say Ahl us-Sunnah are of three differing groups, but we say that they are in agreement? So where is the agreement and consensus? Rather, Ahl us-Sunnah wal-Jamaa'ah are those who hold on to what the Prophet (sallallaahu alaihi wasallam) and his Companions were upon, and to the aqeedah of the Salaf - until the Day of Judgement - and they are the Salafees." Sharh Aqeedatil-Waasitiyyah (1/123)

one of the present authors from them says that the division of Tawheed to three categories is like Trinity (of Christians). This is where their un-shamefulness has reached, that they liken the division of Tawheed to three categories to the religion of the Christians, and we seek refuge in Allaah.

### **Mistakes in the Division of Tawheed**

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And there are those from our present time that divide Tawheed into four categories so they say, Tawheed is four categories:

1. Tawheed ar-Ruboobiyyah
2. Tawheed al-Uloohiyyah
3. Tawheed al-Asmaa was-Sifaat and
4. Tawheed al-Haakimiyyah.

And they base their claim upon their statement that the division of Tawheed is traditional and it is not terminated (at the three known divisions). So, there is no prohibition on adding to the three.

And it is said to this: The division is not traditional, but indeed it returns to the Book and the Sunnah. And the Salaf whenever they divided Tawheed into three divisions they extracted them from the Kitaab and the Sunnah.

As for al-Haakimiyyah, then it is truthful. It is obligatory that the rulings return to the Sharee'ah of Allaah, the Exalted and Most High, but this is included in Tawheed al-Ibaadah (al-Uloohiyyah), because it is obedience to Allaah, the Exalted and Most High, and the Salaf did not neglect Tawheed al-Haakimiyyah because of which we need someone to come later than them and add it, but they considered it included in Tawheed al-Uloohiyyah! Because from the worshipping of Allaah, the Exalted and Most High, is obedience to Him on the rulings of His Sharee'ah, so it is not made a separate category. And if this was not the case, it would have been upon us to make as-Salaah (prayers) a separate category, from the categories of Tawheed, and az-Zakaah as a category and as-Siyaam (fasting) as a category and al-Hajj (pilgrimage to the House of Allaah in Makkah) as a category and all the different types of worship would have been made categories of Tawheed, and Tawheed would have had an amount of categories that will never end! And this is wrong. But all the categories of Ibaadah (worship) are included in one category and that is Tawheed al-Uloohiyyah, for verily, it gathers all of that together in itself and it prohibits the entrance of other than that.

And from them are those who add a fifth category to the fourth one and they name it Ittibaa ar-Rasool (obedience to the Messenger), and this is wrong. For the obedience to the Messenger is truthful and necessary, but, obedience to the Messenger is requisite of Tawheed and because of this the Shahaadah, that nothing is worthy of worship except Allaah is not correct, except with the Shahaadah that Muhammad is his Messenger. So a requisite of the Shahaadah of

Allaah with Tawheed is the Shahaadah for the Messenger with Messengership. And this is a requisite of Tawheed, and not a separate category of Tawheed. And one who opposes at-Tawheed, he is called a Mushrik (one who associates with Allaah in Tawheed) or a Kaafir (someone who is made aware of the message of Islaam but refuses to worship Allaah, a disbeliever), and one who opposes this obedience (to the Messenger) then he becomes a Muftadi'a (innovator).

These are the sayings of those who oppose Ahlus Sunnah, in the division of Tawheed, and they are either a Mufrit or a Mufarrit.

The Mufrit is the one who adds to the three divisions of Tawheed, and the Mufarrit is one constrains it to one category and ignores the rest; in fact ignores the most important of them, the category which has been demanded (from the creation), and that is Tawheed al-Uloohiyyah.

As for Tawheed ar-Ruboobiyyah, so then all of the Ummahs (nations) have confessed to its (truthfulness). No one denies it except the abnormal ones from the creation, who have denied it out of pride and stubbornness, despite the fact that they know this (to be the truth) in the depths of their souls. So all of the creation acknowledge that indeed Allaah is the creator, the provider, the ever living that never dies, the disposer of affairs but this is not the Tawheed which has been demanded (from the creation).

### **Tawheed that has been demanded from mankind.**

Tawheed al-Uloohiyyah is the Tawheed that has been demanded, and this is why all of the Messengers started their call to their people with their statement "*O my people! Worship Allaah! You have no other Ilaah (God) but Him.*" (Al-A'raf 7:59), calling to Tawheed al-Uloohiyyah as the Qur'an informs us about them. And that is because Tawheed al-Uloohiyyah is the one that has been disguised for mankind by the Shayateen.

And as for Tawheed ar-Ruboobiyyah, then it is something that has been achieved and it is present and established in the souls. And confinement to it and being content with only that does not make the slave successful, and it does not enter him in the circle of al-Muwahhideen al-Mu'mineen (the believers who actualize Tawheed), and because of this the Messenger sallallaahu alaihi wasallam killed the disbelievers of Quraish, and they acknowledged that indeed Allaah was their creator, the provider, the disposer of affairs, the ever living who never dies; he killed them and he made the spilling of their blood lawful until they acknowledged Tawheed al-Uloohiyyah. He sallallaahu alaihi wasallam said, "*I have been ordered to fight against people until they testify that there is no god but Allaah and there is nothing worthy of worship other than Allaah, and if they say that their lives and property will be protected from me, unless (they do acts*

*that are punishable) in accordance with Islaam, and their reckoning will be with Allaah the Almighty."*

So this is proof that the great demand from the creation is Tawheed al-Uloohiyyah and because of this he sallallaahu alaihi wasallam never said, *"I've been ordered to fight the people unless they establish that Allaah is the creator, provider, the ever living that never dies" because they already acknowledge that, but he said: "until they say Laa ilaaha illallaa (nothing is worthy of worship other than Allaah)".*